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لَا إِلَهَ إِلَّا اللَّهُ حَمْدُ رَسُولِ اللَّهِ



The Moslem Sunrise

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final, and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 نَحْمَدُهُ وَنُصَلِّی عَلٰی مَوْلٰی النَّبِيِّ

The

Moslem Sunrise

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What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasulullah." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of all the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ عَنْدَ اللَّهِ أَسْلَاهُ

A Passage From The Holy Quran

لَيْسَ الْبَرَّ أَنْ تُوْلُوا وُجُوهَكُمْ قِبَلَ الْشَّرْقِ وَ
الْمَغْرِبِ وَلَكِنَّ الْبَرَّ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالسَّلِكَةِ وَالْكِتَبِ وَالثَّبَيْرَيْنِ وَأَنَّ الْمَالَ عَلَى
حُجَّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَأَنَّ التَّبَيْنَ
وَالثَّابِلَيْنَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَأَنَّ
الرِّزْكَ وَالْمَوْعِدَ يَعْمَلُهُمْ لَذَا عَاهَدُوا وَالظَّاهِرُونَ
فِي الْبَاسَاءِ وَالضَّرَاءِ وَجِئُنَ الْبَأْسُ اُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ○

It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him; on the kindred and the orphans and the needy and the wayfarer and those

who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing.

(For detailed commentary on the above text, see page 10.)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

The Holy Prophet, may peace and blessing of God be upon him said:

Actions will be judged according to intentions.



The proof of a Muslim's sincerity is that he pays no heed to that which is not his business.



No man is a true believer unless he desires for his brother that which he desires for himself.



That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two from which it is well to abstain.



Be ye endued with divine qualities.



He dieth not who giveth life to learning.



Whoever honors the learned, honors me.

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

An Exhortation to his followers and a Grand Prophecy which the World should bear witness in every age.

My followers, may the Almighty God be with you. May He prepare you for your pilgrimage to the next world as He prepared the companions of the Holy Prophet. The desires of this world are all vain. Cursed is the man whose life is given up solely to the world and woe to him who is all in all taken up with its anxieties. Such a one in vain calls himself my follower; he is like the dry branch that will bear no fruit and will, therefore, be cut off. But be ye of those who are blessed because they enter with all their heart into the spirit of my teaching and are saved. Look upon your God as One, and do not ascribe to Him any partner, either in heaven or in earth. You are not forbidden to make use of means, but he who forsakes God and trusts to his means solely, sets up others with Him in whom should be all your trust. Almighty God has been saying of old by the mouth of His prophets that none will be saved except the pure in heart. Purify yourselves, therefore, and purge your hearts of spite and hatred which is not for God. The disobedient spirit is full of impurities but the worst of all is vanity, for it is the root from which infidelity springs. Sympathise with your fellowbeings whom you invite to a heavenly life, for how can your invitation be true if you do them evil in this transitory life. Obey all orders of your God with fear of heart, for you will be questioned as to them. Let your prayers be full of humble supplications to God that He may draw you to Himself and purify your

hearts. Man is a weak creature and he cannot get rid of evil except with divine help. He has not the power to free himself from the bondage of sin except that power be granted to him from heaven. The utterance of a few words or a formal subscription to the faith, does not make you a true Muslim. Islam requires you to bow down in complete submission to the Divine threshold, so as to give a preference to God and His commandments over everything else.

My dear friends! know it for certain that time has reached its end and a great change has taken place in the world. Do not deceive yourselves with forms and appearances, but be perfect in the righteousness of your hearts. Make the Holy Quran your guide and obtain light from it in every religious matter. But at the same time do not discard the traditions of the Holy Prophet as waste, for they are of great importance and much labor has been spent in their collection. But if a tradition contradicts the Holy Quran it does not proceed from a pure source and must be thrown away. The Holy Quran has been handed down to you with special Divine protection, therefore value the pure word of God and give it precedence over everything else, for in this lies righteousness and uprightness of hearts.

It should be borne in mind that the efficacy of a preacher's words depends upon the sanctity and Divine knowledge which he is known to possess. Now Almighty God has furnished thousands of arguments for the truth of my claim so that all men may know that the person who invites them to the path of righteousness, possesses the highest Divine knowledge. As to my righteousness there is none who can lay any blame to my charge or accuse me of fabrication, lying or cheating during my former life. Had my conduct been impeachable in the past, there would have been some ground to assert that I was an imposter in my present claim. But there is none who can assert that my former life was in any way blamable. It is the grace of God that He gave me the power to walk in righteousness from my early days and for him who thinks there is a shining argument in this. As to my claim, full light has been thrown on

every side of it. All sorts of arguments necessary for establishing the truth of my claim have been manifested by God. Signs have appeared for me upon heaven as well as on earth. All the prophets from the beginning gave the glad tidings of my advent and all those prophecies have been fulfilled in my person. It is impossible that these manifold arguments should have been manifested for an imposter. Nay, the scriptures bear a clear testimony that the imposter is soon cut off and disgrace is brought upon his head and he is destroyed from the face of the earth. But my claim of having been sent by God has been published for more than twenty-three years as is clear from the first part of the *Barahin-i-Ahmadiyya*. Are these the ways of God, or has it ever occurred, that He should not bring down His wrath upon the imprudent and wicked imposter who forges a new revelation every morning and then puts it forth as the Word of God whereas it is all his own fabrication, and continues these arrogant assertions for the long period of twenty-three years? Nay, is it possible that instead of destroying such an arrogant blasphemer, God should bestow on him His assistance which He gives to the righteous and show signs and fulfil prophecies for him. Can any one point out any false claimant to Messiahship before me for whom any such wonderful prophecy was fulfilled as that relating to the eclipse of the sun and the moon related in the Holy Quran and the authentic traditions, or who was raised in the beginning of the century which according to trustworthy traditions is the time of the appearance of a true Reformer, or who was raised with a claim to break the cross when it was in the zenith of its power, or who was assisted by God in every step, or who showed hundreds of thousands of heavenly signs, or who was given true honor and real acceptance like me on the face of the earth, or who had hundreds of prophecies fulfilled for him, or who appeared at the appointed hour as foretold by all the prophets, or whose prayers were accepted in the same manner as mine are, or whose words had the efficacy to draw men out of evil, and that Almighty God favored him with all these blessings notwithstanding his persistent imposture for a long period?

It is a most certain fact that the promise which had been given of old by the prophets of God, has now been fulfilled. It is the final struggle between the Messenger of God and the arch-fiend. This is the time and hour which was foretold by Daniel. I came as a grace of God for the seekers after truth but I was laughed at. Base appellations were hurled at me and I was called a heretic and the anti-Christ and I was numbered with the wicked. But it was necessary that all this should have happened so that the prophecy contained in the last verse of the *Fatiba* (The opening chapter of the Holy Quran, ed.) should have been fulfilled. It was necessary that the religious leaders of the people should have denied me and thus acquired a resemblance with the Jewish priests. The whole blame of my rejection by the Muslims is upon the shoulders of their leaders who have led them astray. Not only are they themselves falling away from the path of righteousness but they are also diverting the ignorant people from it. What machinations and artful means are they devising against me, but will they overcome God? Can they prevent the Almighty from accomplishing His object made known to the world by the mouth of His prophets? They themselves and all those whom they trust are but worms in the eye of God.

Let the whole world bear witness that I prophesy in the name of the Lord of earth and heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me, will be the only religion that will be regarded with honor upon the face of the earth. Almighty God will bless this religion and this movement in a wonderful manner, and will bring to naught every one who thinks of destroying it. The victory which it will gain will be a lasting victory and its supremacy will continue to the end of days. It matters little if I am scorned now, for there is no prophet who was not laughed at. It was necessary that the Promised Messiah should have been laughed at, for says the Holy Quran: "Alas! for the people, no Apostle comes to them but they laugh him to scorn."

Every one that comes from God ought, therefore, to be laughed at and scorned. But it is impossible that men should laugh at a man who descends from heaven before their eyes and is accompanied by hosts of angels. Every sensible person can see from this that the descent of the Messiah from heaven is an absurd and false theory. Bear in mind that no one will ever descend from heaven. All those who oppose me will die, but they will not see the Messiah coming down from heaven. Their children will then pass away without witnessing the descent of the son of Mary. The children of their children will also pass away but they too will not witness such a strange sight. Then the upholders of this theory will be confounded, for the time of the supremacy of the cross will have passed away and the world will have entered a new era, but Jesus will not come down from heaven. All sensible men will then feel an aversion to such a belief. The third century from this day shall not have passed away when all those who look for the descent of Jesus from heaven, whether Christians or Muslims, will despair of it and will forsake the false belief which is now so fondly cherished. Then will there be one religion in the world and one Leader. I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season, and there is none who can uproot it.

Accept the Divine Messenger

"The wrath of God descends upon the people who reject the Divine Messenger who is raised in the beginning of the century with clear and conclusive arguments in support of his claim, deny his signs on account of their own meanness and narrow mindedness, injure him, persecute him, abuse him, declare him an heretic mischievously plan his death and falsely and unjustly drag him into law-courts."

The Promised Messiah

Who is a Perfectly Righteous Muslim?

Commentary on a Verse of Holy Quran

(For the text and translation of the verse see page 3.)

The verse points to an important principle relating to form and spirit. Every commandment must have an outward form as well as an underlying spirit. What, however, is really meant is the underlying spirit and not the outward form which mostly serves as an outer shell for preserving the inner kernel. To illustrate this principle, the verse refers to the commandment relating to the turning of faces to a particular direction while offering Prayers. The verse points out that Islam has not directed the Faithful to face in a particular direction during Prayers, because it considers such an act to be of any intrinsic virtue. The fixing of a special direction is merely meant to bring about uniformity, whereas what really counts is the purpose underlying it, which is perfection of faith and deeds. The Quran, accordingly, proceeds to give in a nutshell the Islamic teachings about these two subjects.

The literal translation of the clause, "but righteousness is one who believes" is obviously incomplete. So some words must be understood here. According to Sibwaih, a great authority on Arabic syntax, the rules of the Arabic language sometimes permit the omitting of a word for the sake of brevity or for laying special stress or for affording greater elasticity in speech. In accordance with this rule, the clause would read, "but righteousness is the righteousness of one who believes." Instances of such omissions of words are not lacking in the Arabic language.

According to yet another rule of the Arabic language, an infinitive noun is sometimes used in place of an active participle in order to convey an intensified sense. Thus the word, "righteousness" in the verse would mean "perfectly righteous or very righteous," and the clause would be translated as "perfectly righteous or very righteous is he who believes in Allah"

The pronoun in the expression, "love of Him" may refer either to the word "Allah" in the previous clause, and in that case, this clause would mean, "spends his money for love of God." Or it may refer to the word "money." In this case, the clause would mean, "spends his money notwithstanding his love for money." Lastly, it may also refer to the noun implied in the verb "the act of spending." In this case the clause would mean "spends his money for the love of spending it." All these meanings are correct and may be applied. Indeed, it is one of the inimitable beauties of the Quranic diction that it chooses words and constructions that go to convey a variety of meanings in the shortest of expressions.

The verse affords another example of this kind in the expression "son of the road." As explained under Important Words, this expression gives no less than four meanings and all are equally applicable here. So spending on "son of the road" would signify: (1) spending money in order to encourage travelling, which is a means of increasing knowledge and extending social relations; (2) helping such travellers as are on long journeys and are far away from home; (3) helping all wayfarers; and (4) helping such wayfarers and travellers as become stranded on the way. This is indeed a wonderful example of the combination of brevity and comprehensiveness.

The verse also throws some light on the Islamic teaching about slavery. Islam prescribes it as a sign of true faith and perfect righteousness that money be spent on emancipating slaves. Nay, even such as are made captives from among those who attack Muslims with a view to annihilating them are to be shown mercy and granted freedom out of money supplied by Muslims. For the discussion of Islamic teachings about slavery see 24:34.

The word "the patient" in this verse is in the accusative case, while, according to the common rules of Arabic grammar, it should be in the nominative case like the preceding word "those who fulfil." The change is not without purpose and has been made to put emphasis on the word. According to Abu 'Ali, a well-known authority on Arabic

syntax, when a sentence contains a number of nouns of praise or dispraise, it is considered idiomatic to vary their grammatical inflection. This is done to intensify the meaning.

As pointed out in the beginning, this verse gives a gist of the teachings of Islam. It begins with the fundamental Islamic beliefs and doctrines which are the source and basis of all actions and on the rectitude of which depends the rectitude of one's actions. The most fundamental of these is belief in God Who is the central point of all faith. Second in importance is belief in the Last Day or the Day of Judgement, upon a real understanding of which depends the direction of man's actions in this life. Then follows belief in angels who serve as a sort of intermediaries between God and His creation. Then there are divine scriptures embodying God's revelation which point out the way to the attainment of His pleasure and the purification of man's soul. Lastly are Prophets who are the recipients of God's revelations, communicating to man the will of God and serving as models to be followed and imitated by him. These five objects of faith have been mentioned here in their natural order and not necessarily in order of importance.

After stating the fundamental objects of faith, the verse proceeds to mention some of the more important ordinances relating to man's actions. Pride of place is given to charity which a man gives not as a duty imposed on him, but as prompted by love, solicitude and sympathy for his kinsmen and fellow-beings or out of love for common humanity. Next come the commandments regarding a Prayer and Zakat which help to establish a true connection between God and man on one hand and regulate relations between man and man on the other. Finally are laid down the two bulwarks of character and morality i.e. (1) the redemption of promises and pledges; and (2) the displaying of fortitude, patience and steadfastness in time of distress, the first mentioned forming one of the bases of international morality and the latter the means of its perfection.

*(The Holy Quran, with English Translation and Commentary,
Sadar Anjuman Ahmadiyya, 1947.)*

Hajj, The Pilgrimage to Mecca

By Manlana A. R. Dard, ex Imam of London Mosque

Hajj is obligatory on each adult Muslim, man or woman, at least once in life, provided one can afford the necessary expenditure, get the necessary conveyance and is physically fit to undertake the journey and provided there is no danger to life or property.

Hajj is performed at Mecca and its suburbs in the months of Shawwal, ZiQa'da and Zilhajj.

To perform the Pilgrimage it is necessary to put on the Ihram which consists in the taking of a bath, offering two Rak'ats of Nafla prayers and then saying, "O Lord, I intend to perform the Hajj; accept it of me and make it easier for me." The pilgrim should now put off his ordinary clothes and wrap himself up, head bare, in two mantles, one for the lower part of the body and one for the upper. A woman pilgrim is allowed to wear her ordinary clothes but she must not wear the veil or gloves. She must, of course, be accompanied by her husband or someone with whom she cannot lawfully contract a marriage.

The Ihram is put on at a place which is called the Meecat. It is fixed on all roads that lead to Mecca. For pilgrims coming from the South of Arabia it is Zalamlam; for those coming from Medina it is Zulhaleefa; for those coming from Syria it is Jahfa; for those coming from Nejd it is Qarnul Manazil and for those who come from India by boat it is on board the pilgrim ship near Jeddah. For those who start the pilgrimage from within the suburbs of Mecca, the Meecat is their home where they should put on the Ihram.

With the putting on of the Ihram the Pilgrim is called Muhrim, i.e., fit to enter the Holy Place. Now he should work up a mental change corresponding to the change he has worked in his dress and environment. The King and the Emperor, the high and the low, the

rich and the poor, the master and his servant all dressed in two white mantles with nothing to distinguish one from the other have voluntarily entered into a state of perfect equality and fraternity. They have really brought themselves into level with humanity. The white and the black, the brown and the yellow have entered into a great fraternity. They should now, one and all, devote themselves to the service of the one Lord of the Universe and spend their time in prayer and meditation. Some of the prescribed prayers are as follows:

"O Lord, here am I, here am I, Thou hast no partner, here am I. All praise is thine, all blessings are thine, the Universe art thou," "Thou hast no partner." "Holy is thy name and praiseworthy art Thou." "There is none worthy of adoration beside Thee." "Allah is Great."

The essential regulations governing Hajj are thus described in the Holy Quran:

"Perform the pilgrimage and the visit to Mecca for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head, then the redemption is by fasting or by alms or by an offspring. When ye are safe, then whosoever would perform the Tamatto until the pilgrimage shall give such gifts as can be had with ease. And whosoever cannot find such gifts then a fast of three days while on the pilgrimage, and of seven when ye have returned, that is, ten in all from him whose folk are not present at the Holy Mosque. Fear God and know that Allah is severe in punishing. The pilgrimage is in the well-known months. Whosoever then makes it incumbent on himself, let him not know a woman, nor say or do anything foul, unseemly, immodest, lewd or obscene; nor should he pair the nails, pluck out or shave the hair of the armpit and the like; Let him not transgress in any way, nor have angry conversation or quarrel in the pilgrimage. And whatsoever of good ye do, God knoweth it, then provide yourself for your journey, surely, the best provision is piety." (11:196-7.)

"O ye who believe, kill no game while ye are on pilgrimage. Whoso of you killeth it purposely, his compensation is the like of that which he has killed, of domestic animals, the judge to be two men

among you known for justice, to be brought as an offering to the Ka'ba; or in atonement thereof shall feed the poor; or instead thereof shall fast, that he may taste the evil result of his deed. . . Lawful for you is the game of the sea, and to eat thereof; a provision for you and for seafarers; but forbidden you is the game of the land while ye are on pilgrimage." (V:95-6.) A Muslim is not forbidden to bathe, though he should not use any scent, perfume or soap.

On entering Mecca and its suburbs the pilgrim is not to cut down any tree or even a thorn or grass. He is not allowed to cause any annoyance even to the wild animals like the deer. It is lawful, however, to kill venomous reptiles or dangerous beasts, etc.

It is desirable that a pilgrim should take a bath on entering Mecca to purify himself physically as well as mentally and spiritually. The moment he catches first sight of the Ka'ba is considered to be most favorable for the acceptance of prayers. The pilgrim is in fact reminded at every step that he is in the presence of the Lord and that he should attend to Him, and thus benefit himself spiritually from the pilgrimage.

The next step is the Tawaf, which consists in making seven circuits round the Holy of Holies. He should start keeping the Black Stone on his left and if possible kiss it every time, or touch it with his hand or if that also be not possible he should wave his hand toward it. He should also touch the South-Western corner. The place within the circuit is called the Hateem. At the conclusion of the circuits the pilgrim should offer two Rakats of Nafal prayers.

It is certainly not a worship of the Black Stone. Fool indeed would he be to undergo all this trouble to go to Mecca to worship a stone. It is an utterly false accusation that can be brought against Islam, which has fought the worship of stones at every step from its very inception. There could be no greater falsehood. Kissing is certainly not a sign of worship. There is absolutely nothing in the pilgrimage that could give this impression. On the contrary, the worship of Allah, the One God, is emphasized in every little detail.

Idolators make images of stones, but the Black Stone is quite unhewn which is a direct contrast to image worship. Stones were no doubt used by ancients as symbols. The Bible is full of such refer-

ences. As a matter of fact this stone was put there by way of a great prophecy. It was laid for a foundation, "a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Is. 28. 16.) "The stone that the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes. . . And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Mat. 21:4.) I need not say anything here to show that the prophecy has been fulfilled in Islam. It is only too well known. History is a witness of the fact that this corner stone is none else but the Founder of Islam (Peace and the blessings of God be upon him).

To proceed with my description of the Hajj. The next step is the Sa'y which consists in running seven times between the hillocks of Safa and Marwa. The pilgrims climb Safa saying Allaho Akbar and offer prayers at the top and thus finish it at Marwa. The well-known well of Zemzem lies between these two hillocks. This well owes its origin to a miracle. The pilgrims run here to and fro to remind themselves of the pain experienced by Hajira and her son Ishmael, the first born of Abraham who devoted his life to the worship of the One God and abolished idol worship for a long time to come. We read of the event in the Bible as follows: "And Abraham rose up, early in the morning, and took bread, and a bottle of water and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of Heaven, and said unto her, 'What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran.' (Gen. 21:14-22.)

Seeing that the Holy Prophet Mohammad (Peace and the blessing of God be upon him) was a descendant of Ishmael and finding that the prophecies of the Bible were fulfilled in the Holy Founder of Islam, some Christian missionaries, actuated no doubt by religious hatred and prejudice, have manufactured their own theories and often take pleasure in referring to the progenitors of the Islamic Faith with ill-will and contempt. They would call Hajira (peace and the blessings of God be upon her) concubine and a bondwoman and even go so far as to call Ishmael as "wild ass" and say that Paran is not in Arabia and that Ishmael lived somewhere else.

As a fitting reply to all this, many of the modern Christians do not think that the Bible is in any way a trustworthy record because they find it full of contradictions and discrepancies which cannot be satisfactorily explained. Some go so far as to deny the very existence of Abraham and even Jesus Christ! But this is going too far. It is proved beyond all reasonable doubt that the Ishmaelites lived in Arabia. Kedar and others are known to be in Arabia. Inscriptions have been discovered which prove that Kedar is a synonym of Arabia. Pliny and Foster are convinced of the same. We read in the *Encyclopaedia Biblica* (by Cheyne & Black) that Dunah is the oasis of Dumat-el Jandal. Massa is a N. Arabian tribe and that "Tema is doubtless identical with the modern Teima or Tema in the North of Hedjaz." The Bible describes the country of the Ishmaelites as "from Havilah unto Shur." (Gen. 25:1-8). The *Encyclopaedia Biblica* (by Eadie) says that this "seems to be used to designate the opposite extremes of Arabia."

Apart from all historical and Geographical considerations a Christian cannot escape from this conclusion. If the Bible is an inspired book its prophecies cannot go wrong. It clearly says that Ishmael was going to be a great nation. God says, regarding Ishmael, "I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation." Now the question is, if Ishmael was not in Arabia, where is the great nation that was made of him according to this prophecy? Which is the great nation that recognises Ishmael as their progenitor? Either the prophecy is wrong or it must be admitted that Ishmael settled in Arabia which is really a fact.

While I am on the point I may say a few words about Hajira as well. She is represented as a bond servant of Abraham or Sarah and she is referred to as an Egyptian. Muslim tradition says that she was the daughter of a king who after seeing the wonders worked by Abraham declared that it was better for her to be the bondservant in the house of Abraham than a mistress in the palace of another. This is confirmed by a Jewish tradition also, and Rashi in his commentary records very much the same view. Moreover the word Egypt is used in the Bible in a broader sense: The *Encyclopaedia Britannica* says that the word "could refer to a district outside the limits of Egypt proper." This means that Hajira also came from Arabia. The fact that God spoke to her first and that by a Divine Act she bore Abraham his first born shows that she was by no means less "blessed" than Sarah.

However, after the Sa'y between Safa and Marwa, the pilgrim should stay in Mecca in Ihram till the 8th of the month on which date he should proceed to Mina where he must reach before noon. It is at a distance of three miles from Mecca.

Passing the night at Mina the pilgrim should start for Arafat (six miles from Mina) after the morning prayers on the ninth. Offer Asr and Zuhr prayers together in the valley of the Namra on the way and then enter the vast field of Arafat in the afternoon. He should stay there till sunset. This is the most important factor of Hajj. All this time is to be spent in prayers and meditation. There is nothing of interest in this desert, nor even a tree or stone. One can only remember God in such surroundings. Moses wanted to take Israel in a wilderness for the same reason. God says to Pharaoh through Moses, "Let my people go, that they may hold a feast unto me (God) in the wilderness." Again he says, "let us go; we pray thee, three days' journey into the desert and sacrifice unto the Lord our God." (Ex. 5:1-3.)

The pilgrims should leave Arafat after sunset and come to Muzdalfa situated halfway between Arafat and Mina. The Maghrib and Isha prayers are offered together and the pilgrims stay there for the night. Next morning the tenth of the sacred month, pilgrims offer their morning prayers very early at a place called Mash'ri Haram and leave the place for Mina before sunrise.

At Mina the pilgrim has to do Rami Jamar. There are three hillocks there — Jumratul Acba, Jumratul Wusta, and Jumratul Dunya. The pilgrim has to throw seven stones at the top of each of these saying Allaho Akbar.

The pilgrim should now offer the sacrifice, which may be of a camel, a cow, a goat or a ram or a lamb. He should slaughter the animal with his own hands. If he is unable to do so for some reason, he can appoint someone else as his representative for this purpose.

Muslims all over the world are required to join their brethren in faith at Mina in so far as they are also expected to offer a sacrifice at their respective places on the same date — the day of Idul Azha. It is, however, not obligatory on each and every Muslim. Only those who can afford it are expected to do so. Of a family it is sufficient if the earning member offers one.

Let me say here a few words on the offering of sacrifices and their meaning and significance. Historically the sacrifices of to-day commemorate the fact that Abraham offered his only son as a sacrifice in obedience to the Divine command at an old age when he was not expecting any other issue. "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven and said, Abraham, Abraham, and he said, here am I. And he said Lay not thine hand upon the lad, neither do thou anything to him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me." (Gen. 22:12.)

The Holy Quran refers to it in the following words: — "And when he was old enough to walk with him, Abraham said, O my boy! I have seen in a dream that I am offering thee as a sacrifice. So, look, what thinkest thou? He said, O my father, do what thou art bidden, thou wilt find me, if it please God, one of the steadfast. And when they were both resigned and Abraham had thrown him down upon his forehead, we called to him, O Abraham, thou hast already fulfilled the vision; verily thus do we reward those who do well. This is surely an obvious trial. And we ransomed him with a mighty victim." (37: 102-7.) Christians think it was Isaac who was offered but Muslims believe that it was Ishmael.

Sacrifice has formed a prominent part of every religion in the world. No nation has been found destitute of sacrifice. It may consist in the 'ritual destruction of an object' or the slaughter of a victim by effusion of blood, suffocation, fire or other means, but it has always been looked upon as "a procedure whereby communication is established between the sacred and the profane spheres by a victim."

Judaism and Hinduism contain a complete system of sacrificial rites and require their scrupulous observance. Generally it is a priest who must offer the sacrifice to make it effective. In Hinduism, a sacrificer is sometimes purified and subjected to numberless taboos. The site of the altar has to be chosen. Necessary rites include the establishment of fires (through friction only) and tracing a magical circle on the ground, digging of a hole, fixing of a post to which the victim has to be tied. The age, color, or sex of the victim differs according to the purpose. The victim is first cleansed then plied with laudatory epithets and then soothed. Only the priest may touch it now. After sprinkling it with water and anointing it with butter the priest makes three turns round it with a lighted torch in his hand. After excuses made to the animal it is placed in position and silence observed by all present. The cord is then drawn tight and it ceases to breathe. A part of the victim is removed, held over the fire and finally cast into it. The remainder is divided into 18 portions and cooked; 7 fall to the sacrificer after an invocation. Instruments are burnt and then follows lustration of the post and the destruction of the butter. Finally the priest, the sacrificer and his wife take a bath.

In ancient times an animal considered to be a god was eaten to incorporate sanctity very much like the eating of the body and blood of Christ. In some cases living human beings were interred under the ramparts of a newly built town. Suicide was treated as a means of raising a human being to the rank of a god. Men were sacrificed to provide the deity with servants and to serve as messengers. In Australia a child was killed at the initiation of a magician. Greeks kept a number of outcasts from whom in times of national calamity two were selected, one for the men and one for the women and stoned to death outside the city.

Islam has abolished all inhuman hideousness of sacrifice. It has preserved the true spirit of sacrifice without the complicated and unnecessary rites under which it was buried. But it has not gone to the other extreme, which has been reached in Christendom. Jesus Christ is made to say "I have come to abolish the sacrifices, and if ye do not cease from sacrificing, the wrath of God will not cease from you." The result is that the Christian sacrifice consists now only of a pure heart and of vocal thanksgiving. They believe that God sacrificed his son whose body and blood they actually eat to incorporate sanctity in themselves. Why God needed a son and why He must sacrifice him and how the sins of mankind can be removed by a vicarious sacrifice are questions which can only be understood by devout Christians. How water, wine and bread can actually be transformed into the blood and body of Christ is a doctrine which passes all comprehension. Islam is pre-eminently a religion of common sense. It is a practical religion. Therefore it has a universal appeal. It regards sacrifice as a symbol. The animal sacrificed is not supposed to carry away the sins of the sacrificer. "Neither the flesh nor the blood of your sacrifices reaches God, but it is the righteous motive underlying them that reaches Him." (22:37.)

Islamic sacrifice is an act of worship. It stirs human feelings. It is nothing imaginary; it is a veritable reminder that if called upon to do so the sacrificer will have really to give up his own life for a nobler cause. With Muslims religion is no mere lip profession. It is not a cloak to be donned on ceremonious occasions. It is the most serious undertaking of their lives. It is a sacrifice of the lower for the higher self without which a man is no better than a brute. It would be only squeamish to look upon sacrifice as an act of cruelty. Such squeamish people, I am afraid, will not have the slightest hesitation in sucking life out of a human being by exacting more work and more money if they happen to be capitalists and usurists. If sacrifice is really an act of cruelty, why kill animals at all for sport or food? A man does require some stirring experience in this cold materialistic world of ours to make him realise that he must live a life of sacrifice and devotion to get nearer to God. And this is best done by Islamic sacrifice.

To proceed on our pilgrimage. After offering the sacrifices, pilgrims get their hair cut or shaved. The Ihram should now be put off and ordinary clothes put on after a bath.

The pilgrims now proceed to Mecca and perform the Tawaf round the HOLY of Holies. After this they have to return to Mina where they should stay for the 11th, 12th and 13th of the month spending their time in prayers. After Rami-Jamar in the afternoon of the 13th they should go again to the Ka'ba for the farewell Tawaf at the conclusion of which they are free.

Thousands of people flock to Mecca from all parts of the world and they have done so for centuries every year. The old and the aged undertake the pious journey from distant lands and perhaps die in Mecca or on the way to Mecca, and those who are unable to go there feel a strong yearning for it and envy the pilgrims. There is no material attraction in Mecca, there are no comforts and there is not much to gain by way of any business. The climate is often most uncomfortable, but there is a ceaseless flow of humanity in this direction every year. Why is all this? There is no force or compulsion; people go there of their own accord. It is the fulfilment of a prayer — the prayer of Abraham. "My Lord, make this land safe, and preserve me and my sons from serving idols. Our Lord, Verily, I have made some of my seed dwell in an uncultivated valley by the Sacred House, our Lord, that they may establish proper prayer and make the hearts of men yearn towards them and provide them with fruits that they may be thankful." (Abraham). It is this prayer which draws men to Mecca. What a wonderful fulfillment of a mighty prophecy.

Islam is a universal religion. To make its appeal as wide as possible it has chosen Abraham, the great patriarch of the world, to be the meeting point of the nations of the world. Islam has devised a means for uniting mankind by making an appeal every year to all the great religions of the world in the name of Abraham who is equally respected by Judaism, Christianity and Islam. The followers of these three ruling religions make about half the population of the world and taking into consideration the fact that the Mongolian race has also had its origin in Central Asia, Abraham really becomes our common point of contact.

The Structure of Muslim Society in Inner Mongolia

How large is the Muslim population of China, which has been variously estimated at from 3,000,000 to 80,000,000? What is the origin of the Chinese Muslims? Are they descendants of the early immigrants of Arabic, Persian and Turkish stocks intermarried with natives, or are they converts of comparatively recent date? Are they all Sunnites? What is the difference between the various sects and sub-sects in Chinese Islam? Have the Muslim Chinese a social structure dissimilar to that of the other Chinese? Is the difference between the Muslims and the Chinese exclusively a matter of religious faith? Is there any dissimilarity between the urban and rural Muslim communities? What effect is being produced by social and cultural contact between the Muslim Chinese and other Chinese?

With a view to answering some of these questions a social survey on a considerable scale of the Chinese Muslims was undertaken by the Institute of Ethnology. I was charged with making a plan for the survey, and I proposed that Inner Mongolia and part of northern Shansi, which were then called by the name of Meng-chiang, should be the area of the survey. My plan was approved, and I conducted the survey in which eight Japanese experts participated, besides native interpreters. The survey took virtually six months, from March to August 1943, and it covered the following spots in Mongolia and Shansi: Sha-ch'eng, Hsuan-hua, Chang-chia-k'ou or Kalgan, Ch'ang-pei, Ma-chia-hui-ts'un, Ta-t'ung, Kuei-sui, Sa-la-ch'i (sarachi), Pao-t'ou. Except Ma-chia-hui-ts'un, which is a small but exclusively Muslim village, they are all most important Muslim centres in Mongolia and northern Shansi. Besides these there are few other Muslim centres in the region, e.g., Cho-lu, Lung-sheng-chuang, Yu-Yu, and T'o-k'o-t'o.

In Meng-chiang there were 84 *ching-chen-ssu* or mosques in the year 1942, while the total Muslim population was estimated at 35,834.

In the above-mentioned nine places the number of the mosques amounted to 28, while the population was estimated at 24,804. In other words my survey covered roughly 70 per cent of the total Muslim population in the region. The figure 35,834 (19,260 males and 16,574 females) must be taken as a low estimate, because there were, in my view, several other Muslim-inhabited places which were exempted from the census because of local disturbances. The Muslim population in this region is predominately urban with few exceptions such as the above-mentioned Ma-chia-hui-ts'un and other small rural communities. The urban Muslims are mostly in the towns which lie along the main lines of communication and transport. They are more densely distributed on the Peiping—Pao-t'ou Railway line, and the density diminishes in proportion to the distance away from the railway line. Highways and trade routes run across the railway line at such spots as Kalgan, Ta-t'ung, Kuei-sui, and Pao-t'ou, or they start or end at these centres. In most of the towns on these highways and trade routes there are many Muslim communities. Taking the Peiping—Pao-t'ou Railway zone as backbone of the Muslim population in Mongolia, the Muslims south of the railway gradually merge into the Muslim population of North China, while those north of it gradually decrease and finally disappear in the land of the nomadic Mongols.

The 1942 census of the Muslim population in Meng-chiang places the number of the immigrants at 3,556, distributed as follows as to place of origin: North China, 3173; Ninghsia, 318; Kansu, 63; others, 2. The above figures are significant since they support the fact, later to be pointed out, that most of the Inner Mongolian Muslims are either immigrants or descendants of immigrants from North China. This seems to refute the prevailing view that the Muslims of Inner Mongolia are, both physically and culturally, closely related to the Muslims of Ninghsia, Kansu, Ching-hai, and Chinese Turkestan.

The Muslim Community.

The Muslims of Mongolia are not scattered promiscuously among their fellow Chinese. But they form compact and segregated communities embedded in Chinese society. The size of these com-

munities varies. The largest one I found in Kuei-sui embraced over 2,000 *chiao-pao* or tenants, while the smallest I observed in Pao-t'ou had less than one hundred. A community of several hundred is most common. Certain religious practices place a limit on the size of the Muslim Community. Every community has a mosque or *ching-chen-ssu*, usually in its central part. In Mongolia the mosque is called *ching-chen-ssu* by the Muslims and *li-pai-ssu* by the Chinese. The mosque is essential, indispensable, and an integral part of the community. The Muslims hold, as a rule, *namaz* (Arabic *salat*) or service five times a day at their mosque, each of which is announced by human voice from the minaret (*kuang-ta*) or roof of the mosque. Upon hearing the *bang* (Arabic *azan*) which is called *hsuan-li* in Chinese, i.e., announcement of service, they hurry to the mosques. Therefore, the Muslims who belong to a certain mosque must dwell within the reach of *bang*. This naturally puts a limit to the spatial extent of a community. If the population of a community increases to such a size as not to allow its tenants to live within the reach of *bang*, the community splits into two. The surplus part of its tenants form a new community separate from the original one. The maximum number of tenants of a single community in Mongolia seems to be put at about two thousand. This is the case of the Ta Ssu community in Kuei-sui.

Since in the towns the Muslims and Chinese are to some extent interdependent in their economic life, and they are very similar to each other in dress, appearance, and language, the demarcation of a Muslim community might not be clear to an occasional observer. But if he visits such an exclusively Muslim village as Ma-chia-hui-ts'un in northern Shansi, he can clearly observe a Muslim community. That agricultural village is several miles south-east of Ta-t'ung. The approximately 300 villagers are all Muslims. In their daily life, therefore, they have no contact with the Chinese, as the village is separated from the outside by arid land, and their economic life is largely self-sufficient and independent. Ma-chia-hui-ts'un is interesting from the standpoint of the rural sociology of China, but as a Muslim community it is not unlike the town community in all its essential features. It is, however, unique in two points: its isolation and exclusiveness.

Sects and Subjects.

Broadly speaking, there are two distinct sects of Islam in Inner Mongolia and part of Shansi. One is called Lao-chiao (Old teaching) and the other Hsin-hsin-chiao (New new teachings), but they seem not to be their self-styled appellations. The Muslims call their religion, regardless of what sect they belong to, *Ch'ing-cheng-chiao*, or sometimes *Ch'ing-chen-ku-chiao*. There are, however, some sub-sects within Lao-chiao, and they are Ciu-p'ai (Traditional sect), Hsin-p'ai (New sect), and Hsin-hang-p'ai (New conduct sect).

Lao-chiao represents, perhaps, the majority of the Muslims not only of Mongolia but of China proper. Islam in China had long been isolated until the pilgrimage to Mecca was made possible by the opening of the sea route at the end of the Ch'ing dynasty. This isolation is the main cause of the existence in Chinese Islam of strong native elements. As pilgrims began to go to Mecca, these newly made Hajji quickly won exceptional respect among their fellow Muslims, and, consequently, their views on various religious matters came to be regarded with importance. More progressive Hajji were soon inclined to assume more or less reformist attitudes toward their co-religionists' deviation from genuine Islam. This gave rise to the various sub-sects of Laq-chiao. The three sub-sects have no fundamental dissimilarities but are mainly concerned with rather trifling details of rituals. Ciu-p'ai rigorously insists on the maintenance of their time-honoured rituals, while Hsin-p'ai and Hsin-hang-p'ai are inclined to modify them in one form or another. Since there are no irreconcilable differences among the three subsects, an *abong* who professes himself to belong to one is often appointed *chiao-chang* of a mosque of another subsect.

Two Types of Communities.

The twenty-eight Muslim communities I visited during my survey can be classified into two types which I shall call type A and type B. In type A are included all the communities in Kalgan, Ch'ang-pei, Kuei-sui, Sarachi, and Pao-t'ou, while those in Sha-ch'eng, Hsuan-hua, Ta-tung and Ma-chia-hui-ts'un belong to type B. The main points of difference are as follows: first, most of the type A communities were

founded comparatively recently (later than the end of the Ch'ing dynasty); while most of the type B communities can be traced back to the Ming dynasty; second, there are very few perfunctory mosque officials, i.e., *imam*, *khatib*, *muazzin*, and *mufti*, or none at all, in type A, while they are still found, in greater or smaller numbers, in type B; third, the mosques of type A are supported by monthly contributions of their tenants, while those of type B depend upon the revenues from their real estate; fourth, the tenants of type A are more homogeneous than those of type B; lastly, the Islamic order of society and observance of rituals are more strictly kept in type A than in type B.

I am unable to give a satisfactory explanation of the causes and conditions responsible for the existence of these two types of Muslim community. It is, in my opinion, suggestive that all the type A communities lie in the area north of the Great Wall, while all the type B communities lie in the area south of it. The Great Wall marks their regional distribution. The type A communities, which are of comparatively recent origin, were allowed to establish themselves as settlements in the newly exploited land outside the Great Wall, which was freer from the forces of tradition. The type A communities might be, therefore, of truly Mongolian type, while the type B communities might be no more than an extension of the time-honored and traditional Muslim communities of North China. But this problem cannot be completely solved until a thorough and extensive survey of the Muslims of North China is made.

The following are some of my other important findings, though I cannot enter into details here. The Muslims of Inner Mongolia do not practice ancestor worship; they never take part in such important yearly festivals of the Chinese as *miao-hui*, and the New Year's Day, mid-summer, and midautumn festivals which are known as the three grand festivals of the Chinese; their matrimonial and burial customs are different from those of the Chinese; and their family system is dissimilar to that of the Chinese in some important respects.

(Extracts from "The Far Eastern Quarterly, Vol. VIII, No. 1, Nov. 1949, Ithaca, N. Y. being the synopsis of a report written by SHINOBU IWAMURA, on a social survey conducted in 1934 in Inner Mongolia and part of the province of Shansi.)

Book Review

"MOHAMMEDANISM." An Historical Survey, by H. A. R. Gibb.
Geoffrey Cumberlege. Oxford University Press. Home University Library, 5/- net.

In England, the study of Islam started at a much later date than in most other countries of Europe. The first English Translation of the Holy Quran was published only three centuries ago in 1649 and even then it was not a direct translation from Arabic. The translator mentioning of 'Englishing' from French says, it "hath been already translated into almost all languages in Christendom (at least, the most general, as the Latin, Italian, French, etc.)." The British, however, on their expansion of the East gradually took upon themselves the study of Arabic and Islam, on account of its being the foremost religion of the East. There were two categories of these scholars, firstly the Christian missionaries or the laymen under the influence of Christian missions who seldom looked at Islam but through biased eyes and were no better than Alexander Ross, the first English translator of the Quran, who described it to be a hodge podge of contradictions, blasphemies, ridiculous fables and lies; secondly, those who made a sympathetic approach to Islam and studying Arabic tried to understand Quran themselves. The writer of the present volume, the Laudian Professor of Arabic in the University of Oxford, is considered to belong to the latter class of orientalists mentioned above, who on account of their balanced writings command wide respect.

Professor Gibb has in this monograph generally maintained an unbiased attitude but has in some places expressed an opinion or taken a line in tracing historical development which is not quite in harmony with the rest.

The life of the Holy Prophet is rich in recorded detail. No religious founder ever left behind him so much material as did he to enable coming generations to reconstruct his life story. There are two main sources of biography, Quran and Hadith, and profes-

sor Gibb has duly devoted a third of his book to these. As to the Quran, Prof. Gibb declares that it emerges unscathed (p. 23). According to Muslim belief, the Holy Quran was, to a letter, revealed by God to the Holy Prophet. The learned professor puts forward the following explanations of 'revelation':

"Whatever the psychological explanation may be, it is difficult to resist the conclusion that the term 'revelation' was confined to those utterances which were not consciously produced and controlled by the Prophet and seemed to him to have been put into his mouth from without" (p. 44).

With the advancement of knowledge about Islam in the West the blasphemous literature about the Holy Prophet is decreasing and the appreciative tone is witnessed more often. None who knows Arabic language and is not blinded by prejudice can remain unaware of matchless beauties of the Quran. So European orientalists are in a confused mess over it. They can neither declare Muhammad to be a fabricator nor call him an epileptic. The only solution to this enigma is to accept Muhammad as really receiving divine revelation. Prof. Gibb in his search for sources of the material of Quran candidly admits, "We are still confronted with many unsolved problems," but surprisingly averse in the next breath, "More recent research has conclusively proved that the main external influences including the Old Testament material can be traced back to Syriac Christianity." Does he mean to suggest that the knowledge which the Prophet derived from worldly sources was attributed by him to God and put forth as revelation? How can he bring the charge of fabrication against the Prophet when he himself, as quoted above admits that he had no control over his revelations.

As to the compilation and arrangement of chapters of the Holy Quran Prof. Gibb does not add anything to the previous notions of some Orientalists. We wish that the learned scholar would have taken note of the most valuable discussion by Hazrat Mirza Bashirud-Din Mahmud Ahmad, Head of the Ahmadiyya Movement who has falsified the European theory that the Quran was compiled and chapters arranged some years after the passing away of the Holy Prophet and has conclusively shown that this was done, by the same power who sent the Revelation, through Muhammad himself.

As regards Hadith, the traditions of the Holy Prophet, the author tries to emphasize their unreliability and as they are the basis of the history, he writes: "Islam, it used to be said grew up in the full light of history. Within a single lifetime that light has grown steadily dimmer." (p. 23) This is a perfectly unwarranted statement and the events show the reverse of it. With the development of knowledge, God is giving unimpeachable proofs of the authenticity of the traditions. Here I may briefly refer to one instance.

Zurqani in *Mawahibul-Ludduniyya* gives full particulars, including the actual wording, of a letter written by the Holy Prophet to Maqaqas, king of Egypt. The same account is given by Ibn-i-Taimia of the despatch of the letter. In our generation the original letter has been discovered at a convent in upper Egypt. It has been reproduced in *al-Hilal* and the *Review of Religions*, vol. 5 no. 8, and high authorities on its examination have admitted it to be the original document. It has afforded us an opportunity to test the authenticity of the traditions, by comparing its contents with the wordings reported in the traditions. Comparison shows that the wording is exactly the same as reported in the traditions except one word but even that small variation is immaterial because both the words used have the same meanings. This is the exactitude with which the words were preserved. This is just one example to prove the accuracy and trustworthiness of the traditions!

At one place the author says: "Slavery is accepted as an institution." The learned author in the preface of the book states a principle to find the truth about a religion. He says: ". . . while the practice of every religion to some extent falls short of its own highest ideals, the exposition of an outside observer should lay more stress on the ideals which it strives to realize than upon failing of our common humanity." (V. 2)

Applying this criterian, let us see whether Quran and Hadith accept slavery as an institution. When the Holy Prophet appeared, slavery existed in Arabia as in other parts of the world. He made provision for their gradual emancipation. Being a friend of the slaves he did not order revolutionary and universal emancipation because the result of this would have been disastrous. His aim was not only to make them free but secure for them an esteemed position

and an equal status in the brotherhood of Islam. So by gradual process they were absorbed into the Muslim society.

As to the future enslavement, there is not a single verse of Quran allowing a free individual to be taken as a slave. There is however, mention of the prisoners of war that are to be taken into captivity only after a pitched battle. Their captivity is to last only so long as they're not released on payment of a reasonable ransom and if circumstances are favorable even without payment of such ransom. Anyway, they are to be retained only "till the war lays down its weapons" (Quran 42:5).

The distribution of prisoners among the soldiers to look after them, was to a great extent a retaliatory measure. The non-Muslims distributed among themselves all the prisoners that they captured in battle and treated them, and quite often with great cruelty. Islam allowed them to be divided among the population but enjoined very kind treatment of them and provided for them means to earn their ransom and return to their families. In fact they preferred to stay among the Muslims on account of a comfortable life that they led there. So distinguished a companion of the Holy Prophet as Abu Huraira felt jealous for them, on account of the Holy Prophet's constant injunction as to their kind treatment. Abu Huraira says: "I call God to witness in Whose hands is my life that were it not for the opportunity that I get of joining in the holy war and of performing the Pilgrimage and were it not that I have opportunities of serving my old mother I would have desired to die a slave, for the Holy Prophet constantly insisted upon slaves being well and kindly treated."

It is true that some Muslim countries at a time ignoring the verdict of Quran and the Prophet allowed slavery but this as Prof. Gibb admits is wrong basis of the exposition of an outside observer. He "should lay more stress on the ideals . . . than upon failings of our common humanity."

Incidentally, Professor Gibb is not right to think that Bilal was a slave of the Holy Prophet. Bilal was originally a slave of Umayya bin Khalf and his release was secured by Abu Bakr by paying ransom to his master. Holy Prophet never took him as a slave.

Prof. Gibb has also dealt with "Orthodoxy and Schism" and "Sufi Orders." One may disagree with a number of conclusions but is still constrained to appreciate the labors and the scholarship with which he has gathered all this material, from a number of books. The author concludes his book by a chapter on "Islam in the Modern World." In this he also makes a brief mention of the Ahmadiyya Movement.

Tracing the history of the Movement he correctly records how, "After the death of his first Khalifa or successor in 1914, Ahmadiyya also split into two sections. The original or Qadiani branch maintained the founder's claim to prophethood, and continued to recognise a Khalifa; the seceders, or Lahore party, discarded both and formed themselves into a "Society for the Propagation of Islam" under a new head. The Lahore branch subsequently endeavoured to become reconciled with orthodox Sunnism, though the Ulama still regard them with some suspicion."

It is a pity that in succeeding paragraphs he lacks full knowledge of the Movement's missionary activities in Africa and East Indies. One is amazed to read that: "The Lahore party in particular are active opponents of Christian Missions in the East Indies and in South East and West Africa". (p. 187). The writer of the review is not aware of any Lahore party's mission in East Indies. Again it is only the Ahmadiyya Movement of Qadian that has a network of missions in South, East and West Africa. However in all fairness to Lahore party, it may be mentioned that they did send a missionary to West Africa once but, finding himself unable to stand the hardships there, he was so upset that he returned to Lahore very soon.

Also the Lahore Party greatly publicized their plans to send a missionary in Spain. A young doctor was even designated as their first missionary but to their dismay and disappointment he joined the Ahmadiyya Movement, (Qadian Party) and the whole matter was closed.

Prof. Gibb's book on the whole is informative and very useful. In two hundred pages he has very skillfully compressed the history of fourteen centuries. This interesting little book may arouse the interest of the reader to make an intensive study of Islam himself.

Ibn Hasan

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